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# Latin America's Open Doors

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# *Latin America's Open Doors*

AS SEEN BY

W. STANLEY RYCROFT

EXECUTIVE SECRETARY

OF THE

COMMITTEE ON CO-OPERATION IN  
LATIN AMERICA

ON VISITS TO EIGHT OF  
THESE REPUBLICS DURING

1940

Committee on Co-operation in Latin America  
156 Fifth Avenue New York, N. Y.



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# Foreword

*T*HIS booklet reports visits made in 1940 by the newly elected Secretary of the Committee on Co-operation in Latin America to eight countries of Latin America: Mexico, Puerto Rico, Santo Domingo, Haiti, Cuba, The Argentine, Uruguay, and Brazil.

Dr. Rycroft's reports are much more than the record of personal travels and observations. His journeys were timed so he could accompany Dr. John R. Mott who was visiting these countries at the request of the Latin American delegates to the Madras Conference and of the Committee on Co-operation in Latin America. Like a powerful magnet Dr. Mott's presence brought together at selected centers national and missionary leaders from the surrounding territory. Conferences lasting for three or more days were held in Mexico City, San Juan, Buenos Aires, and Rio de Janeiro. Shorter conferences were held in Havana, São Paulo, and other centers. There were carefully prepared papers and free, earnest, and illuminating discussions. Numerous meetings were held with special groups, such as students and men of large affairs. Dr. Rycroft was in these conferences and meetings. His excellent command of the Spanish language (he holds an earned Doctor's degree from Lima University) has enabled him to give a first-hand digest and summary of the papers and discussions.

His reports are not intended to give a complete and balanced description of the many projects of the Christian movement in the countries visited. They are snapshots of a constructive process that is going on. They show the Christian workers in each country with tools and blueprints in their hands, inspecting their work and planning together for carrying it forward.

At the same time that the President of the International Missionary Council and the Secretary of the Committee on Co-operation in Latin America began their series of visits to Latin America, Mr. J. Merle Davis, Director of the Department of Social and Economic Research and Counsel, began a series of intensive studies of the economic and social environment of the Church in the countries of Latin America. The first of these valuable studies, the one begun in Mexico at the time of Dr. Mott's visit, will soon be available.

These visits and studies help to clear the channels through which Latin American countries may contribute out of their experience to the advance of the Kingdom in other parts of the world-wide Christian community and

in turn may profit by the experience of Christians in other lands. We trust they mark the beginning of an era of greater responsiveness on the part of evangelical Christians of North America to the opportunities for co-operation with their fellow Christians to the south. And shall we not all pray and labor more earnestly to the end that the growth of the evangelical community may keep pace with the development of the matchless material resources, the rapidly expanding population, and the increasingly influential rôle which Latin America will play, not only in the Western Hemisphere, but in the whole world?

October, 1940

A. W. WASSON



# *Annual Meeting*

*A* YEAR ago yesterday, September 22, you decided to call me to the position of Executive Secretary of this Committee as from January 1, 1940. I now propose to give you a brief account of my stewardship during the past eight or nine months, half of which have been spent in travel and half in the United States.

The period in review has been one of initiation and adjustment in a task rendered somewhat difficult by the fact that the Secretary was a Britisher who was unfamiliar with the details of organization, the methods and policies of the North American boards as well as the intricate relationships between one organization and another. The difficulty of adjustment has to some extent been discounted through the good-will and helpfulness of friends and the patience of this Committee.

It has been a time of initiation and adjustment, but above all, of learning. I have endeavored, at your request, to gain as wide as possible a knowledge of the field in a short time by acquainting myself with its problems as far as time and funds at my disposal would permit, by personal visits and by correspondence. This is no light task, as you may well know, for the simple reason that the work of the C.C.L.A. is not unilateral but multilateral, reaching out into many activities and in touch with many organizations, institutions and people. Fundamentally my work is that of a missionary. The one compelling motive is the evangelization of Latin America through the strengthening of the great on-going Evangelical movement. The spread of the life-giving, life-transforming gospel of Christ is behind all that this Committee seeks to do. All else is subsidiary and subordinate to it. These are not easy generalizations or trite remarks; they concern the very existence of this Committee.

## *The Task.*

What does the C.C.L.A. stand for, and what does it attempt to do, are two legitimate questions. On the field as well as at home it appears that the time has come for us to re-state what are the basic principles of this Committee's work. I am not going to attempt to state these fully in this report but in passing allow me to refer to a few of them.

First and foremost, of course, is co-operation with its two-fold aspect of co-operation of the boards who compose the Committee and that on the

field itself. Perhaps the word "co-operation" does not convey all that it really implies since we have become accustomed to it. Is it not true that what we really mean is oneness in Christ and the fundamental unity of spirit despite all the difficulties?

Secondly, there is the endeavor to see the Evangelical enterprise in Latin America as a whole and in all its aspects. The denominational point of view is a very valuable one, but achieves its highest end only when it recognizes itself as part of the whole. Organic union even without the spirit of union will not achieve as much as denominationalism when the latter makes its peculiar contribution to the whole enterprise.

A third objective is that of making a place for missionary work in Latin America alongside the other great fields, such as China, Africa and India, thus lifting it to a legitimate position of prominence in the missionary thinking of the home church and, if I may venture to say, of the boards themselves. On all hands one hears the same complaint that any lack of progress in the work in Latin America is partly due to the fact that it is not regarded as a legitimate mission field in the sense used in referring to these other great areas. It is the task of this Committee to correct this erroneous conception.

### *The Secretary's Visits to the Field.*

Having in mind the aims and objectives of the C.C.L.A., how can it reach them or put into practice the principles in which it believes?

First of all, we must know the field with the variety of problems and difficulties which both missionaries and national workers have to face. This in itself is heartening to these workers for then they realize that we are interested in knowing and understanding the conditions under which they labor.

Secondly, it is necessary to form contacts on the field through conversation, patient listening and observation, through messages to churches and other groups.

Thirdly, the task involves the interpretation of facts and conditions observed and the suggestion of ways of helping to strengthen the churches by some co-operative action.

Fourthly, there is a definite place for an attempt to bring about more cohesion in the evangelical movement in Latin America, interpreting one area to the rest and one significant piece of work to workers in other parts of the field.

As the Secretary's entrance into the work of the Committee coincided with the beginning of a series of visits that Dr. Mott was about to make

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to several areas of the field he was asked to accompany Dr. Mott and thus take advantage of acquainting himself with the field and gain as much insight as possible into the problems of each country. Leaving his position as educational missionary in Lima, Peru, on January 12, 1940, he flew to Mexico City, where Dr. Mott was holding a series of meetings with Christian workers. Subsequently the Secretary visited Puerto Rico, Santo Domingo, Haiti, Cuba, Argentina, Uruguay and Brazil and with Dr. Mott attended conferences in San Juan, Havana, Buenos Aires, São Paulo and Rio de Janeiro. Except for a few minor changes, the reports are given here as they were presented to the Executive Committee meetings on February 20, May 17, 1940 and at the Annual Meeting on September 23, 1940.

# Mexico

*MY* INITIATION into the work of the Committee on Co-operation in Latin America was a flying visit from Lima to Mexico en route to the United States.\* I left Lima by plane on January 12th and in three days (17 hours actual flying) was in Mexico City. In those three days I flew 3600 miles and passed over ten countries. I was struck by the change of scenery from the barren coastline of Peru to the fertile valleys and densely wooded mountains of Colombia. But more particularly what impressed me was the apparent emptiness of these countries, for one could fly for hours without seeing a vestige of town, village or habitation. Latin America will in time support hundreds of times its present population and that in itself is a challenge to Christian endeavour.

Dr. Mott arrived in Mexico City a few days before I did and had already begun a busy round of important interviews and meetings with people both inside and outside the church. On January 17th a conference of national and missionary workers met for three days of intense and fruitful discussion. Ninety-one people attended and these were distributed as follows:

Methodist .....	35	Independent .....	2
National Presbyterian .....	14	Reformed Presbyterian .....	2
Baptist .....	10	Friends .....	1
Disciples .....	7	Salvation Army .....	1
Nazarene .....	4	Y.M.C.A. ....	1
Congregational .....	3	Unclassed .....	3
Mexican Episcopal .....	2	Visitors .....	4
Pilgrims .....	2		

Ten different topics were presented for discussion by pastors, lay workers and missionaries and the following is a summary of it.

*Evangelical Churches in Mexico.* This paper dealt with the *raison d'être* of evangelical missions in a Roman Catholic country such as Mexico. Five points were made:

a) The Catholic Church presents Christ inadequately. The Virgin Mary is considered to have as much, if not more power, than Christ.

b) The Catholic Church is a church without the Bible. It is calculated that 96-98% of Catholic homes have no Bible.

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\* Meetings attended: National Conference of Evangelical workers; National Christian Council; Methodist Conference, Pachuca; Y.M.C.A. dinner; Baptist Church, Puebla.



- c) The Catholic Church professes doctrines contrary to Holy Scriptures and for that reason does not favor Bible distribution.
- d) The Catholic Church presents an adulterated Christianity.
- e) The only hope of reformation lies without the dominant religious system.

The discussion brought out the need for avoiding controversy and mere anti-clericalism. The evangelical approach must be with a positive gospel through preaching Christ, distributing the Scriptures and personal testimony. Protestantism, it was felt, had brought a new conception of salvation and conversion to Mexico.

*A Constructive Program for Rural Work.* The importance of this work is based on the fact that 90% of Christian work in Mexico is rural.

Three important aspects of the work were brought out:

- a) The educational aspect—with emphasis on literacy campaigns.
- b) The social and cultural manifestations of life. Something like Y.M.C.A. work is needed in rural areas.
- c) The spiritual aspect—need for adapting forms of worship to rural conditions.

A plan, embracing these three aspects, should be thought out and a committee appointed to study the Mexican rural problem.

Mr. J. Merle Davis spoke of his experience in rural areas in the Far East and referred to the new conception of the dignity of rural ministerial training.

*The Economic Basis of the Evangelical Movement.* This paper studied quite thoroughly the question of giving in the churches. In the discussion which followed one member felt that the evangelicals had never learnt to give because the early missionaries supplied all the money, for rent, salaries, etc. It was not their fault but rather it was necessary because of the poverty of the people. However, it was now felt that not poverty but lack of spirituality accounted for poor results.

Ministers should be urged to give instruction regarding adequate support of the church and Christian stewardship.

Mr. J. Merle Davis spoke of his experience of the same problems elsewhere. He said he was struck with the emphasis on the fact that the economic life of the church cannot be separated from spiritual growth. No number of clever methods can substitute this. He spoke of systematic giving in Korea as an outgrowth of spiritual life.

*An Adequate Program of Evangelical Literature.* Evangelical literature,

according to Sr. Báez Camargo, must have a definite evangelical purpose, be adapted to the times in which we live, be plentiful, moderately priced, and varied, give expression to original and native thought, include also the best thought in universal Christian literature, be attractive, well printed and well presented.

Dr. Mott spoke of the meeting in Holland (following Madras) and the plans for groups to meet in all countries. Mexico was the first one to meet and he thought they ought to spend three or four days to think through the question of literature, seeing what they have and what they ought to have.

*The Preparation of Ministers and Lay Workers.* Dr. Mott once asked a group of pastors what was, in their opinion, the most pressing problem in Christian work and they said it was the preparation of ministers. This problem, said Dr. Milton Davis, had been aggravated by the fact that it was no longer possible to give pre-theological preparation in secondary schools related to the Church. There was discussion of the question of admitting candidates of varying intellectual preparation in the Seminary. Another factor was that of the legal position of theological seminaries. These are not allowed to have their own building and religious instruction cannot be given in property that is not nationalized. Among other proposals for continuing theological training were these: 1) Renting a building in Mexico to be used as a home for theological students receiving classes in a church or adjoining buildings, 2) Having both students' home and classes in the annex of a church building which is nationalized property.

In view of the crisis of Christian workers in all denominations one member urged the quick preparation of lay workers, without neglecting, of course, the fundamental task of ministerial preparation.

*The Mexican Church and Ecumenicity.* The paper on this topic dealt with the importance of the ecumenical movement in the world today and traced its development in Mexico to the present time. The Committee on Co-operation in Latin America began many years ago with some success but had to suspend its labors because of a lack of the spirit of co-operation on the part of some Christian bodies. Then the National Christian Council was formed and has been able to make its spirit of helpfulness, service and Christian love felt among all the churches. Reference was made also to the youth movement with its congresses, Women's movement, and the national congresses after Oxford, Edinburgh and Madras to discuss their findings. Dr. Mott spoke of the World Council of Churches and referred to the meetings already held with a view to bringing it into being in 1941, if the international situation should permit.

*The Intensification of Evangelism.* Under this heading the following suggestions were made:

a) Each pastor should get his leaders to promote the evangelistic spirit in all branches of the church.

b) That groups of volunteers be organized in the churches for campaigns of personal work among adults, youths, children, and workmen.

c) That volunteers be provided with suitable literature.

d) That each church maintain evangelistic centres in its neighbourhood, this being the method by which many of the present churches have been started.

*Our Unlimited Spiritual Resources.* This paper emphasized the possibility of doing far more if Christians only realized the immense spiritual wealth at their disposal and were able to draw on it. It is all the more imperative that the church should recover this spiritual power in Mexico in view of the fact that there were many atheistic tendencies in education and among the workers.

*The Church, the State and Education.* Under this title a paper, ably prepared by a prominent layman, a professor in the University, brought out the tragic results of godless teaching by the state schools. A teaching which denied the existence of God, of the soul, of immortality, of sin, etc., had even been the cause of suicide of intellectuals known to the author. This threw increased responsibility upon the church and the home with regard to the Christian education of children. Dr. Mott felt that the difficult situation—a repetition of what has happened and is happening in other countries—will call out the latent possibilities of the Christian church.

*Christian Co-operation in Mexico.* In the absence of a prepared paper on the subject Sr. Báez Camargo gave an address on the need for closer co-operation. Using the illustration of an orchestra, he spoke of the harmony that was produced when each instrument played its part and when no one instrument tried to drown the rest. He referred to the Conference itself which had brought together different denominations to think together and to pray together. In the discussion it was said that Christian workers should visit those of other denominations in their town and get to know and appreciate them, seeking opportunities to congratulate them on any success.

Christian workers must come to realize that spiritual union, a conscious unity in Christ, a common purpose, mutual understanding, true fraternity are in accordance with the mind and will of Christ.

The co-ordination of efforts, programs and activities of different bodies is an urgent necessity if Mexico is to be won for Christ.



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*Enlarged Meeting of Mexican National Christian Council.*

On January 20th an enlarged meeting of this council was held in one of the Methodist churches with the attendance of twenty members of seven different denominations, Dr. Mott, Mr. J. Merle Davis and myself.

Dr. Mott spoke of the importance of the Christian Council for putting into effect the findings of the Conference just held. The functions of such a body, he said, were:

- a) To make sure that the evangelical forces present a united front, by united fellowship, united thinking and united action;
- b) To insure increasing occupation of the field;
- c) To promote symmetrical development, that is, with reference to the whole Christian program;
- d) To foster the sharing of valuable things in the Christian program;
- e) To be a board of Christian statesmanship and strategy;
- f) To communicate a new spirit, the spirit of unity and brotherhood, the spirit of progress and forward looking, the spirit of faith.

*Refugee Pastors.* The Council dealt with the question of placing refugee pastors in Mexico, the Executive Secretary stating that they had encountered difficulty with government authorities but they were still working at the problem. I was asked to bring the question before the Committee on Co-operation in Latin America to see what could be done in other countries.

*World's Sunday School Association.* Acting on a recommendation from the recently held Conference it was decided to invite the Association to hold its next convention in Mexico in 1941.

*Church and State in Mexico.* In view of the existing situation Dr. Mott asked the Council members to state what were the Christian things that can still be done with freedom in Mexico. They were the following: 1) Preaching—in church buildings and homes; 2) Publication and distribution of literature; 3) Personal evangelism; 4) Social work (prison work, army work, health work, temperance, etc.); 5) Education (literacy campaigns, public lectures, industrial training, co-operatives, Sunday School work, theological training, laymen's institutes).

*Looking Forward to a New Era in Mexico.* Dr. Mott said it ought to be recognized that the government in Mexico was attempting to solve some of the most grievous problems of the country. At the same time there was tremendous and urgent need for a forward move on the part of the Christian Church. He suggested that if twenty young men of ability were found



they could be given the best intellectual training in the national university and then sent abroad to different countries. He thought it might be possible to have an advanced seminary in the Argentine promoted by the Committee on Co-operation in Latin America, for special training of picked young men who would return to Mexico and devote themselves to reconstructing the country.

It ought to be possible to have a) half-way men, moderately trained, for rural work in Mexico, b) laymen specially trained for serving in different capacities.

### *Other Visits.*

Along with Dr. Stafford and Mr. J. Merle Davis I visited the Methodist Conference at Pachuca. We were presented by Dr. Hauser and asked to address the Conference.

I was also asked to speak to a group at the Y.M.C.A. and to preach at the Baptist Church in Puebla.

With Sr. Báez Camargo I discussed the question of the Union Publishing House in Mexico City with its ever-expanding program. I agree with Sr. Camargo that the time is coming, if it has not already come, when someone will have to give more of his time to the publishing house and the production of literature.

### *Conclusion.*

I came away from Mexico full of optimism for the future, not a facile optimism, but one born of a feeling that the Christian leaders there are fully aware of the difficulties inherent in the present situation and that, encouraged and challenged by Dr. Mott's addresses, in the conference, in the churches and other groups, they are ready to advance. They seem to be alive to the need for intensifying Sunday School work and thus preparing future leaders, who shall be pastors, or lay workers, and upon whom will depend the development of evangelistic work in the coming years. I was impressed with the Mexican leadership and also by the desire for closer unity and co-operation than in the past. The success of the Conference just held will depend largely upon the willingness and the ability of the different bodies to translate the findings into practice once they are circulated in printed form.

## *The West Indies*

*MY ADVICE* to anyone who feels discouraged about missionary work in Latin America is to pay a visit to the Caribbean area, especially Puerto Rico and Cuba. While it is true that there are many things which cause us concern and solicitude, yet there is ample evidence of the fruitfulness of missionary labors and of the fact that the Evangelical Church has taken root in these countries. One can see the results of the work done in schools, hospitals, churches, over the radio and through the printed page. Some of the missionaries of the early days are still on the field and can testify to the great changes that have taken place during their period of service. Protestant Christianity has been woven into the life of the people and in Puerto Rico it is not too much to say that a middle class is being formed under the influence of the Evangelical Church. In Puerto Rico quite a large number of the school teachers are Protestant.

In Santo Domingo much has been accomplished in twenty years and the church has been established on the basis of co-operation among three denominations. It is an example of what can be done even in the way of organic union and co-operation if the right historical moment is selected.

After an overland journey of ten hours from Trujillo City, Santo Domingo, I arrived at Port-au-Prince, the capital of Haiti, and was introduced to a new world, an African world. Against the background of a curious combination of Roman Catholic and voodoo practices the opportunity for the spread of the Gospel seems to be very great. Much remains to be done, however, in the way of co-operation among the evangelical forces operating in this field.

Approaching Cuba from the eastern end and after spending eight days touching different places between Santiago and Habana, I was struck with the vigor of the Evangelical Church and also with the great opportunity lying before it. The encouraging feature is the number of young people in the churches and the active part they are taking in church life. For the benefit of those who feel that our evangelical schools contribute nothing to the growth of the evangelical church, I should like to emphasize the fact that, although much more could be done, the educational institutions under evangelical auspices in Cuba are feeding young people into the churches as members, workers and pastors. To take one example alone, in the Eastern end of the island eighteen pastors at present in charges were

trained in one such school, not to mention other workers and members of churches.

Underlying all the evangelical work in these four countries I visited is the economic situation, more desperate in some than others. What country in the world today is free from its economic problems? Generally speaking material prosperity does not foster spiritual growth, but, on the other hand, poverty often hampers evangelical work, curtailing many efforts at self-support and even giving rise to cuts and retrenchment. At the same time God is using this very means to bring about a greater dependence on Himself and to lead men to recognize the wealth of spiritual resources at their disposal. In one place I found that a deficit on an annual budget of nearly four thousand dollars for an indigenous work entirely supported on the field, was covered through prayer and faith, only a few months ago.

A more detailed analysis of the problems as they arise on the various fields will be given later on in this report.

## *Puerto Rico*

*THE* San Juan Conference of Christian leaders of most of the Protestant denominations in Puerto Rico was held on the occasion of Dr. Mott's visit from March 18-21 and under the auspices of the Association of Evangelical Churches and the Episcopal Church. The Conference was well organized beforehand, a Committee having met with Dr. Odell some weeks previously. The papers presented were published in pamphlet form in English and Spanish, and made available to all members. The discussion which followed was of a very high order and reflected the good leadership that exists in the Evangelical churches. An exhibit of Christian literature and curricular material was made outside the conference hall and many availed themselves of this opportunity to acquaint themselves with existing literature as well as to buy books.

Your secretary was asked to address the Conference and took as his theme "The church, its perils and possibilities." This gave an opportunity for emphasizing the fact that the Church occupies the central position in the program of the C.C.L.A. Judging by personal expressions this emphasis was welcomed as well as appreciated by members of the Conference.

Special mention must be made of the inspiring messages delivered by

Dr. Mott to the Conference, to groups of teachers, students, business and professional men and a united meeting of Rotary and Lions Clubs. The Conference expressed itself as having been fired by Dr. Mott's challenge to courageous faith as he called them back from pessimism and defeat to a new hope and faith in triumphant Christianity.

At Dr. Mott's request I also attended meetings with groups specially called by him. These were groups of evangelical students, of the Dominican delegates (see report on Santo Domingo), of picked leaders or representatives of the different denominations, and of the members of the Association of Evangelical Churches. These discussions were some of the most fruitful of the Conference and enabled us to envisage the situation more clearly.

### *The Situation in Puerto Rico.*

What follows is based on the papers and discussions of the Conference, meetings with smaller groups, and on conversations and observations on a visit around the island. It does not purport to be a complete survey by any means.

*Evangelism* was given great emphasis in the Conference as the outstanding function of the church. Among the recommendations made were the following:

- a) That evangelism be extended to the rural areas and intensified to its maximum. The participation of the urban church was recommended.
- b) That missionary work be undertaken where no church or evangelical work now exists.
- c) That evangelistic efforts be made by the parents in the home.
- d) That pastors and laymen give more attention to personal evangelism and develop a real passion for souls.
- e) That the evangelical message carry a universal note leading to a consciousness of oneness with Christians in other parts of the world and away from provincialism.

Lack of unity among Christians was felt to be one of the obstacles in the way of more effective evangelism.

The Committee on Evangelism of the Association of Evangelical churches needs financial assistance in order to promote an evangelistic campaign in all the churches.

One encouraging sign in Puerto Rico is the evangelical enthusiasm of laymen. Buildings have been erected and paid for by lay leadership.

The chief concern of the evangelicals of Puerto Rico when they discuss evangelism is with reference to the rural areas since 72% of the population, it is said, is rural.



*Rural needs and problems* offer the greatest challenge to the Christian Church in Puerto Rico. The Conference listened to a paper on rural needs ably presented by an evangelical professor of sociology. He summed up the greatest needs as follows:

a) Knowledge of the conditions of peasant people on the part of urban population and, growing out of this, a sympathy for them.

b) Food. A scientific investigation had showed that a typical peasant family could afford to buy one-fourth of the food it required. (This was corroborated independently by a statement made to me by the head nurse of the Presbyterian Hospital in San Juan. She said that 85% of the children who came to the hospital were under-nourished.)

c) Limitation of the birth rate. In 1935 the birth rate in the United States was 16.9 and in Puerto Rico 40.6. In 1939 there were 69,823 births and of these 34.7% were illegitimate.

d) Education. Two-thirds of the school appropriations are spent on one-third of the school population and one-third on the other two-thirds of the population. This two-thirds is the rural population.

It ought to be said in fairness that the Education Department is making some attempt to remedy this. I visited one of the sixty vocational schools established all over the island, and saw what was being done in the country districts.

e) Leadership. Rural teachers, social workers and ministers of religion, are needed in rural areas.

With this as background the Evangelical Church in Puerto Rico feels that the following are of primary importance:

a) A complete survey of the situation. There is need for the services of Mr. J. Merle Davis, to make a study of the social and economic environment.

b) Financial aid for a comprehensive program.

c) Adequate training of pastors in rural problems and how to meet them.

d) Co-operation with government and other agencies for the uplift of the rural population.

e) Use made of all available resources instead of thinking always in terms of outside financial aid.

f) Rural schools under Church auspices.

g) Community centers under the direct supervision of the pastor or authorized church member, with reading room, library, a social room for lectures and social functions, and a games room.

As for Christian Literature, a prominent worker told me that the Puerto Ricans are desperate to find something to read. One of the outstanding needs of the island is an evangelical bookstore. There are "depósitos" in San Juan and Ponce but these do not meet the needs. Recommendations of the Conference were as follows:

a) That a joint committee of Literature, Education and Publicity discuss with Dr. Rycroft the problems on literature, *establishment of a bookstore*, and contacts with outstanding persons here and abroad.

b) That a study of existing literature be made. Many books published in Argentina, Mexico, Spain and the United States could be used to advantage in Puerto Rico.

c) That a study of the means of distribution be made. Many Puerto Rican evangelicals know nothing of the books and pamphlets published in neighboring countries.

d) That the Committee on Religious Education continue publishing bibliographical bulletins.

It seems there is a tendency on the part of Puerto Rican evangelicals to read literature put out by their own denomination only. Horizons would be widened if people read literature of other denominations.

There is a feeling that the magazine "Puerto Rico Evangélico" should be published in San Juan rather than Ponce.

Special attention should be given to the question of literature which undergirds all our work and to which sufficient importance has not been given in the past. The need for more co-operation in a literature program was expressed in the San Juan Conference.

*The training of Christian Workers* was studied and at a special meeting of picked leaders, missionary and national, several expressed their concern over the question of an adequate leadership. Much has been done in the way of training pastors and workers but it is only the beginning.

The President of the Evangelical Seminary said that besides academic qualifications he would emphasize the need for self-discipline on the part of pastors in training.

A recommendation was made to the Committee on Religious Education to organize institutes and local classes in leadership training; and to study the possibilities of teacher guidance through the creation of a body of trained supervisors who can work in the local church.

*World-wide Community.* In the San Juan Conference Dr. Mott made a full statement concerning the movement for a World Council of Churches. At a time like this when there are more divisive forces at work in the world

than at any other period in history it is important that the forces of the Christian Church should be drawn into one world-wide community. The magnitude, the difficulty, the complexity and the urgency of the task were almost obliging Christians in many parts of the world to come together, said Dr. Mott. The Christian forces must be more united in the face of grave perils, and in the presence of great opportunities.

The Conference recommended the setting aside of one Sunday each year for the theme of world Christian co-operation and also that special studies on this topic be given in young people's conferences and in the Seminary.

*The Association of Evangelical Churches* in an enlarged meeting with Dr. Mott outlined the formation of a National Christian Council. Although this has many advantages, it was recognized that the existing association of churches has some similar characteristics and the transition with the inclusion of other bodies would necessitate further study. We may look forward to the formation of this National Christian Council in the near future.

*Encouraging facts were given by a group of missionaries and national leaders as follows:*

- a) There is good leadership in the Puerto Rican church.
- b) There are many young people growing up in our churches.
- c) There is an increasing willingness on the part of leaders to get together and work together.
- d) There is liberty to preach the gospel in churches, in the open air, by press and radio.
- e) There is a movement in the churches toward self-support even in spite of the difficult economic situation.
- f) The numbers in Sunday schools have increased.

Hope was expressed that the C.C.L.A. might help in the establishment of a good bookstore in San Juan. A number of people also referred to the need of a bibliographical bulletin such as used to be put out by the C.C.L.A. Favorable opinions were expressed regarding the way the Nueva Democracia had improved, its articles striking a more definite Christian note.

## *Santo Domingo*

*DURING* five days I spoke in the churches of Trujillo City, San Pedro and San Juan de Maguana, on the radio in Trujillo City, and to the pupils of Instituto Evangélico in Santiago. Then I had two interesting discussions with pastors and workers specially brought together from various parts of the republic to the capital. I also met with smaller groups in San Pedro de Macoris and Santiago.

The evangelical church in Santo Domingo is demonstrating the effectiveness of a co-operative missionary enterprise on the field, and, given the necessary support, there is no reason why it should not continue to advance and become a really strong church with deep roots in the national soil. Worthy of special mention are the evangelical bookstore and the weekly radio program. The evangelical bookstore carries not only Bibles and Christian literature but also general literature and textbooks for the University and schools. This increases the contacts with intellectuals and helps to make the bookstore self-supporting.

The success of the radio program of one hour each week is due to good leadership and to a specially trained choir, one of the best in Latin America.

Ten delegates went from Santo Domingo to the San Juan Conference and in a special meeting they were asked to express their greatest needs and problems. Here is a summary:

- a) We want better prepared leaders. There is need for a more intellectual class that could appeal to thoughtful people.
- b) More full-time and lay workers.
- c) More church buildings.
- d) Home training—care of children, etc.
- e) Evangelism as expressed at Madras.
- f) Means (men, equipment, etc.) to meet larger opportunities that are presenting themselves.
- g) We need to keep our young people in the church.
- h) Rural work. (Santo Domingo is largely rural.)

On the other hand the following give rise to encouragement:

- 1. The spirit in which the work is being carried on devoid of all sectarianism and with broad vision.
- 2. The desire on the part of youth to educate themselves.
- 3. Young people's institutes.



4. A spirit of respect on the part of the general public and authorities for evangelicals. Weekly broadcasts are given in the government-controlled station.

5. The church has given a sense of equal opportunities and equality of rights.

*Hospital and Schools.* In a two days' discussion of the problems of the Santo Domingo church the question arose as to how the Hospital International could be related more directly to the church.

While it is difficult to find evangelical doctors with first-rate preparation, and there are no facilities for holding evangelical services in the hospital, it was recognized that pastors could do more in the way of visitation of patients.

In an interview the Secretary of Education stated that he views with great favor the establishing of private schools in the republic. This seems to open the door as regards mission schools or evangelical schools and I feel the opportunity should not be ignored.

## Haiti

*BEING* less than twenty-four hours in Haiti I was only able to give two addresses and arrange for one meeting with the Methodist (British), African Methodist and Baptist pastors to discuss their problems.

According to these pastors there is an evangelical community of about 200,000 in Haiti. The churches are divided into three groups (besides the Roman Catholic):

*Episcopal Church*—with no relations with other bodies.

*Three Evangelical churches:*

Methodist Missionary Society (British).

Baptist.

African Methodist Church.

*Various sects:*

Seventh Day Adventists.

Pentecostals (4 branches).

Plymouth Brethren.

West Indies Mission (Offshoot from Cuba).

There is a great opportunity for the spread of the gospel in Haiti but, unfortunately, there is disunion among the Christian forces. This opportunity is chiefly with the country people who are breaking away from a subservience to the Roman Catholic Church. As in other countries, the great need is for financial assistance to develop work in the rural areas.

Superstition is rife even among the so-called intellectual classes. Illiteracy and immorality are also common. It is calculated that 92% of the people suffer from venereal disease.

There are no good Protestant secondary schools in Haiti and there is also a great lack of medical and nursing work. One pastor said: "The cheapest thing in Haiti is human life."

At this meeting of pastors, as in other similar ones, I urged local co-operation, that is, regular meetings of pastors, or pastors and workers, to discuss their problems and to plan united action as well as for prayer and fellowship.

In the Baptist Church in Port-au-Prince I was introduced to a member who is the doctor in charge of the big government hospital. He was appointed to this post because the government feels it can trust Protestants. At the end of two months as head of the hospital the receipts were equal to those of the previous twelve months. The president gave him "carte blanche" in his administration of the hospital.

## *Cuba*

*H*ALF an hour after arriving at Santiago by air from Haiti on April 8th I was taken to a meeting of representatives of all the denominations working in the town. A preliminary discussion was held and an itinerary made out for me for eight days.

Profitable meetings were held with pastors and workers in Santiago, Guantánamo, Holguín, and Camagüey for discussion of their problems, and I was also asked to address meetings in Churches, schools and groups of theological students. In all cases, as in the other countries, I found a deep desire to get together, one denomination with another for fellowship and united action. It is evident that co-operation must begin with such units on the field. I also found an eagerness to know what the C.C.L.A. stands for.

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### *General Observations about evangelical work in Cuba.*

Twenty-five years ago it used to be said that in Cuba only cooks and maids went to the evangelical church and that shoemakers became pastors overnight. Now all that is changed. One can find middle class people, teachers, lawyers and business men in the church, and the pastors are well trained men.

In the evangelical schools which I visited in different parts of the island I found eager groups of young people and it was evident that there was a great opportunity for preaching a Christian message to them. Although it is true that the relationship between the schools and the church might be more intimate, there are many evidences of the contribution they are making to the church congregations.

One is impressed by the number of young people in the churches and by a readiness to take an active participation in their program. This is perhaps the most hopeful feature of the church in Cuba.

The Cuban Baptist Home Missionary Society is doing a fine piece of work in two provinces. A full-time secretary, thirteen pastors and three women missionaries are supported on the field.

At Placetas in the middle of Cuba I visited the work of a faith mission called The West Indies Mission. In twelve years it claims to have built up 80 self-supporting congregations. At present there are 55 young men and 45 young women in training. Each pays \$1.75 a month and works three hours a day, the men on the land, the women in domestic duties. Thus they are trained to help maintain themselves when serving in some congregation. The mission owns 45 acres of land and rents another 60. Other missions could learn important lessons from this interesting work.

### *The Conference in Habana.*

This was attended by delegates from the following churches or societies: Friends, Presbyterians, Methodists, Episcopalians, Southern Baptists, Northern Baptists, Church of God, Salvation Army, American Bible Society.

Some excellent papers were read and the discussion which followed was of a high order, but it was in group meetings that one came to grips with the real problems confronting the church in Cuba. A brief summary is given here:

a) Due to the economic situation there are many young people unemployed and without resources. There is need for social centers to care of these.

b) The economic situation as it affects the conditions of the people

concerns us deeply. "This beautiful island is not ours—it belongs to the capitalists."

c) The problem of immorality and the need for disseminating knowledge of the right kind about sex hygiene. Ten out of every 100 Cubans suffer from syphilis and out of 100 cases of blindness among children 35 are due to syphilis said a doctor. As a rule, religious leaders do not deal with these problems as they should.

d) Financial burdens of native ministry due to cuts in salary react unfavorably on the effectiveness of ministers.

e) Various small sects take members from other churches.

### *Work among Students.*

Three meetings were held with representatives of different denominations to discuss the possibility of establishing two hostels (one for men and one for women) as a co-operative enterprise in Habana. Dr. Mott was able to give advice to this group based on his experience in other parts of the world. It was decided to prepare estimates of the initial cost of setting up such hostels and of maintaining them and to send these to the C.C.L.A. for consideration of the boards concerned.

After two mass meetings of evangelical students addressed by Dr. Mott, a representative group was selected to go into the question of forming a national Student Christian Movement. Progress was made along these lines and it is hoped that local organizations will be formed in all, or most, of the educational institutions and that later on, a united organization will be set up.

### *National Christian Council.*

Dr. Mott entertained a group of 14 representatives (2 from each) of the different denominations and outlined the formation of a N.C.C. in Cuba. Arrangements were made to proceed with the preliminary discussions, a Continuation Committee being appointed to draw up a Constitution.



## *The River Plate and Brazil*

*DURING* the whole of this visit to the East Coast of South America one was acutely conscious of the possible implications of the tragic hour through which the world is passing, for it is now a truism that no nation can live apart from the rest. We are all bound up together. The tragedy and the confusion of any nation are not confined within its borders and men's minds everywhere are surcharged with fears and forebodings. Christian people can scarcely refrain from asking what it all means, what bearing does the present conflict have on the future of the Church, and conversely, what has the Christian Church to say at a time like this. Therefore, the Conferences which were called for Dr. Mott in the River Plate area and in Brazil, were both timely and significant in relation to the ongoing Church in these areas. There never was a time when it was more imperative for the Christian forces in Latin American countries to take counsel together, to face common problems. The tragedy of divided ranks must be borne in upon the consciousness of all who really seek to extend the Kingdom. The opportunities for the extension of the Kingdom are stupendous and there are evidences that the challenges of the present hour are calling Christian workers to a wider outlook, a closer co-operation with fellow-workers and a fresh consecration to a God-given task. After all, the Gospel is inspirational rather than educational. Men need courage, faith and steadfastness in the dark hours. This is one of the chief values of the type of conferences that have been held during my recent journeys with Dr. Mott. After your secretary had spoken to a group of some sixty Sunday School teachers in Rosario (Argentine) there was a period of discussion and exchange of ideas. The pastor said that what we need is not so much new Sunday school methods and programs but rather a deeper spiritual life and a greater consecration to the work God has given us to do. He struck the right note for our times.

Dr. Mott undoubtedly impressed his audiences by his optimism. This was no easy optimism, for no man has been more in touch with the large areas of human conflict and tragedy than he has. It was a deep fundamental faith in the eternal purposes of God and the ultimate triumph of righteousness even through tragedy and suffering. More than once did he quote those words of Isaiah: "When thy judgments are in the earth, the inhabitants of the world will learn righteousness."

In the United States men's minds turn naturally, at a time like this, to areas of great, unrelieved, human suffering and to the anticipated needs of the future. At the same time, it is necessary to realize that if the Christian Church had only fulfilled its mission the present conflict would have been avoided. One comes away from South America with a profound conviction that God has opened a door—many doors—and He is calling on His Church to enter in before it is too late. The fight with secularism and materialism is already on in South America, not to mention superstition, ignorance and all forms of darkness. The younger churches of Latin America look to this country for sympathy, help and fellowship together with a greater understanding of their problems and aspirations.

## *The Argentine*

*ABOUT* 70% of the Argentine's population of 12,500,000 is urban. Almost one quarter lives in the capital, Buenos Aires. Statistics concerning Evangelical work are not available except for the three republics, Argentine, Uruguay and Paraguay together. It has been estimated that there are some 35,000 communicant members in the Evangelical churches in the Argentine, without counting the large English, German, Scandinavian, Danish and Dutch Churches.

The population of the eight provinces of the interior is widely scattered over an area of 400,000 square miles and evangelical work is difficult. The big churches are found in the towns and especially Buenos Aires. There are something like forty different denominations working in the country, but, apart from the foreign communities which are the largest, the most important are the Brethren, the Baptists and the Methodists, followed by the Seventh Day Adventists. Competent observers say that the evangelical work in the Argentine has not made much progress in recent years. It is difficult to give the reasons for this, but one of them is the lack of strong leadership and the insufficient number of pastors to fill the pulpits. Another is the absence of a spirit of cooperation among the different churches. The Confederation of Evangelical Churches will, undoubtedly, tend to correct this state of affairs and will seek ways of infusing a spirit of aggression and advance. The recently held conference will also give a new impulse to the evangelical movement.

### *The Conference in Buenos Aires.*

This Conference lasting three days was organized by the Confederation of Evangelical Churches formed eighteen months ago in the River Plate countries and was attended by nearly two hundred delegates from the Argentine, Uruguay and Paraguay and a few specially invited from Peru, Chile and Bolivia. These delegates represented twenty-eight different entities of the following denominations:

Methodist .....	37	Other denominations with one or two delegates were:
Baptist .....	24	Friends' Society
Mennonite .....	17	Free Brethren
Waldensian .....	11	Armenian Evangelical Church
E. U. S. A. ....	11	Armenian Congregational Church
Disciples .....	9	French-speaking Evangelical Church
Salvation Army .....	8	Christian Evangelical Church of the
Anglican .....	8	Temple of Jesus
Presbyterian .....	7	Dutch Reformed Church
United Lutheran .....	6	Swedish Church
Christian Missionary Alliance .....	5	American Bible Society
Danish Church .....	4	British and Foreign Bible Society
Y.M.C.A. (Montevideo) .....	4	
Nazarene .....	3	

Under the able chairmanship of Bishop Gattinoni the Conference opened with papers which reviewed the evangelical work in all the different countries represented, a feature which was not attempted in any other of this series of conferences. It helped form the background of the deliberations. A brief description of the main points of each paper and the discussions is set down here.

*Evangelism.* This paper dealt with four aspects of evangelism; 1) What is the Gospel? 2) The need for the Gospel. 3) The evangelist. 4) The work of the evangelist. The discussion which followed emphasized the place of Evangelism in the Church, methods to be used according to the field, and the need for the spirit of aggression in spiritual work.

*The Recruiting and Preparation of Pastors and Lay Workers.* The lack of candidates for the ministry in the countries represented creates a serious problem for the churches, this paper said. An investigation among pastors and lay workers revealed the following reasons for this situation: 1) The lack of a deep religious experience, 2) A wrong view of the life and work of a pastor, 3) Financial problems in the family, 4) The difficulties and even economic sacrifices of a pastor and his family, 5) The fear of being deprived of the liberty of expression by the machinery of the Church, 6) The higher standards for admission to the seminaries, 7) The absence of



a fervent and contagious religious life in our churches which would lead young men to dedicate their lives to Christian service. In the discussion which followed reference was made to the important part the pastor could play in guiding young men into the ministry. Dr. Mott followed this with a splendid talk on the secrets of recruiting men for the ministry. He looked upon this as the most important single thing to be done and recommended exposing young men to dynamic personalities, dynamic conferences and retreats, dynamic processes, and significant literature; making the heroic appeal to get strong men; laying siege to strong personalities.

The question of ministerial preparation is also a serious one. Some years ago the Union Theological Seminary of Buenos Aires, in which Methodists, Disciples, Waldensians, Congregationalists and Presbyterians co-operate, raised the standards, and this resulted in the decrease of candidates. It was pointed out, however, that the final results were better and that a higher percentage actually completed their courses and entered the ministry than before. The Baptist Seminary in Buenos Aires, in view of the difficulty of securing candidates with sufficient preparation, provides parallel courses in general subjects.

*The Church and Youth.* This paper, the longest and perhaps the ablest of all those presented, examined first of all the situation as regards the youth in the churches today. Although some are "hereditary" Christians, it can be truthfully said that among the evangelical youth of today there can be found a genuine religious experience and high ethical and Christian ideals. But in relation to the population the number of young people in our churches is still small. The Church is partly to blame for this. The aggressiveness of the prophets and of the early Christian church as well as much of its zeal, energy and vision have been lost in sectarian rivalries, theological subtleties and other-worldly speculations. Faced with the social and economic realities of a tragic world youth feels that the action of the Christian Church is both slow and ineffective. Thus they are drawn to "isms" of different colors. The paper went on to answer the question, what should the Church do faced with this situation? It should, first of all, show the realities of the spiritual and the physical worlds, leading youth to discover the infinite possibilities of human life. The Church must uphold the supreme ideal of liberty, justice and peace, and it must trust youth. Finally, the church must not only deal with youth in the mass, but also as individuals who compose it, individuals with burning problems that cannot be solved collectively.

*The Church, the State and Education.* In this paper it was pointed out



that although there was liberty of worship according to the Argentine Constitution, real freedom of conscience would not be assured until there were separation of Church and State. In this connection articles from the Constitution such as the following were cited: "the government sanctions the union of the Catholic Church and the State," "the Federal Government upholds the Roman Catholic Faith," "the President and Vice-President of the nation must belong to the Roman Catholic Faith." Another article gives Congress the right to admit new religious orders or sects. In Chile, there is separation of Church and State and moreover, the property of Evangelical churches is free from contributions to the State. A delegate from Paraguay said that in his country there was liberty of worship and the government really wished the principle to be respected. When the issue of separation of Church and State came up it was decided not to rush the matter, but rather to reaffirm and strengthen the principle of religious liberty. The pastor from Paraguay went on to say that at one time the authorities were going to close his church and he told them they could do so if they closed the Catholic Church also. When three policemen were sent to his church service to observe, two of them were converted.

Dr. Mott addressed the Conference on the question of Religious Liberty, the battle for which, he said, was having to be fought all over again in many parts of the world, as well as in some parts of Latin America. In this connection, nothing could be more vital to the evangelical movement than close co-operation among the Evangelical churches, co-operation, not for what each can get, but for what each can give to the whole.

*Co-operation among the Churches.* Co-operation in theory was recognized by most as desirable and necessary but in practice it was difficult. The difficulties in the way of closer co-operation were, first of all, personal. There was the spirit of ill-will, or lack of goodwill, of domination, of suspicion, of pettiness and of hypocrisy. There were personal animosities, incompatibilities of character and prejudices. Secondly, there was the denominational aspect. Each denomination had its peculiar characteristics, its methods, its historical background. There were also conflicts of economic interests. In spite of the difficulties we are called as Christians to work together in a spirit of harmony and sincerity. Progress is, undoubtedly, being made in this direction.

*The spirit of the Conference.* Throughout the sessions of the Conference there was a fine spirit of friendliness and co-operation. Although, naturally, there were differences of opinion on many problems discussed, yet these were always expressed, and accepted, in a Christian way. There was

no discordant note to mar the proceedings at any time. The impression that one received, as an outsider, was that here were leaders of proved worth and experience, men and women drawn from many different denominations who thought it worthwhile to come together to take counsel concerning the spread of the Gospel and the growth of the Kingdom.

### *The Confederation of Evangelical Churches.*

This Confederation was organized in April, 1939 with official delegates from nine denominations. During the year the United Lutheran Church has asked for membership also. The Executive Committee appoints sub-committees on Evangelism, Christian Education, Youth, Literature, Social Action, Finance, Ecumenical Affairs. After eighteen months the Confederation is feeling the need of a full-time secretary. It is easy to see the importance of the Confederation in the River Plate area and, with a full time secretary, its work could be extended and intensified greatly. At present the work is being done by busy people, giving their time generously in addition to their own tasks.

It is no exaggeration to say that the success of the recent Conference, where, as has already been pointed out, a fine spirit of co-operation prevailed, was due in no small measure to the work of the Confederation. It is hoped that this organization will come to occupy the same position that the Evangelical Confederation occupies in Brazil. At a meeting of the executive committee I expressed the desire of the Committee on Co-operation in Latin America to work through the Confederation in the interests of closer co-operation among the Churches as it did in other countries, and to strengthen the Confederation as much as possible.

### *Dr. Mott's Messages to different groups in Buenos Aires.*

The Conference with Christian workers was only a part of the object of Dr. Mott's visit to these countries. He was granted interviews with the President of the Republic, cabinet ministers and other leading citizens. But more important still were his messages to different groups.

*Evangelical Churches.* On two successive evenings meetings were held in the Central Methodist Church which was filled to overflowing both nights. The audience was drawn from many different denominations and a worker who has been many years in the country remarked that nothing equal to these meetings had ever been seen in Buenos Aires. On these occasions Dr. Mott gave inspiring addresses on "The Evangelization of the World" and "Our Unlimited Spiritual Resources" to an audience of nearly

one thousand people. These audiences were sufficient evidence of the relative strength of the Protestant work in the Argentine.

*English-speaking Churches.* The English-speaking community in the Argentine is perhaps the largest in Latin America. It is estimated there are about 50,000 British people alone in the country. In the capital these are ministered to chiefly by two great churches in charge of outstanding preachers, Dr. Bruce (ex-moderator of the Church of Scotland) in the Scots' Church and Dr. Poole in the American Church. The Scots' Church, a large old-established church with stained-glass windows, is one of the most beautiful Protestant churches in South America. In both these churches Dr. Mott gave inspiring and appropriate messages for our times to great congregations.

*Intelligentsia.* Of these there were three groups although the last two overlapped. They were, the University students in general before whom Dr. Mott delivered a lecture on the kind of leadership required at a time like this; members of the Y.M.C.A.; and the evangelical students. The Buenos Aires Association with its 6,000 members is one of the largest in the world and is housed in a great skyscraper building which cost two million pesos. After an address on "Spiritual Atrophy" which made a deep impression on the audience of five hundred young men and women, Dr. Mott spent another hour or so answering questions put to him by the students, questions ranging from individual spiritual life to social and economic matters. Another question "How can we find a form of spiritual life and spiritual activities, here in the Y.M.C.A., which will be effective, but not too open?" went to the heart of the special problem of the Y.M.C.A. in Latin American countries and also showed a yearning after spiritual things.

Meetings were also held with a group of evangelical students. As Dr. Mott outlined the way in which Student Christian Movements have developed in other countries he made it quite clear that he encouraged the formation of such a movement in the Argentine provided there were a sufficient number of young men and women in earnest, since there are enough "talking societies" in the world. I think Dr. Mott will agree with me that in Latin America today one of the urgent needs is to organize into Student Christian units the nuclei of evangelical students which are to be found in the universities and that this need coincides with a deep desire on the part of evangelical students to come together in order that they may take Christianity to the Universities, as well as deepen their own spiritual life and experience. Thus it was that this desire was crystallized in a meeting of a smaller group of twenty or more students to work out the organization of a movement. And a few hours before Dr. Mott sailed for Rio he



and I met with a delegated group to discuss further details. A number of evangelical students are already members of the Y.M.C.A. but it was felt that this would not prevent them from joining actively in a Student Christian Movement, and as a matter of fact some of the leaders will come from the Association where men like Dr. Howard and Mr. Galland have been working with student groups. It must be remembered that a Student Christian Movement in a Roman Catholic country has to be cast in a mould different from the one it has in a country like the United States. As such a movement will necessarily be non-ecclesiastical and non-sectarian, and will include nominal Roman Catholics who never have had any relationship with a Protestant Church it may be looked at askance by some evangelicals. These may be asked, however, to what extent, if at all, they are reaching this important class, the student group. Organized rightly the Student Christian Movement in Latin America should prove of immense value in raising up the kind of leadership which the Evangelical Church as a whole lacks at present.

*Men of large affairs.* This is the name given by Dr. Mott to a picked group of business men, professional men and diplomats, of Argentine, British and American nationality. This group met for a luncheon at which Dr. Mott gave a message for our times from the Christian point of view, and it is believed that considerable interest was aroused among these influential citizens.

In all these gatherings Dr. J. P. Howard ably interpreted Dr. Mott's messages in Spanish.

*Students in theological seminaries and institutes.* Dr. Mott addressed a group of about fifty students, men and women from the Union Theological Seminary, Instituto Modelo, Salvation Army and Southern Baptist Training Institutes in the hall of the last mentioned. Your secretary later addressed the students of the Union Theological Seminary.

### *Union Theological Seminary.*

This is both interdenominational and international. At present the Methodists, Disciples and Waldensians are co-operating on the board and the faculty, and the students are drawn from five different countries. In the belief that this is a day when intense training is more and more required, the Board increased the entrance requirements from Primary Instruction to Secondary and the period of training from three to four years. Reference has already been made to the fact that these changes have limited the number of candidates coming forward for the

ministry. At present there are 7 graduate students and 13 taking part-time or post-graduate work. As was brought out by Dr. Mott at a luncheon with the Board of Directors of the Seminary the great problem now seems to be that of recruiting young men from the churches. It appears that this is a matter which has been given secondary importance, if that, all over Latin America. The Church must be made aware of the fact that this matter of getting candidates for the ministry is one of vital importance for the future growth of the evangelical movement. Brazil seems to be the only country which is really attempting to solve this problem of a dearth of theological students. Reference will be made later on in this report to the interdenominational institution called "José Manoel da Conceição" where eighty young men and women are at present taking pre-theological training.

As to the project for uniting the Union Theological Seminary and the Instituto Modelo (Training school for women) progress seems to have been made with the plans for the erection of a new building on the site now occupied by the Instituto Modelo. A united seminary would be a great forward step as it could be built up as the outstanding institution of its kind in Latin America.

### *Literature.*

Your secretary made several visits to the Aurora Publishing House in the centre of Buenos Aires. After Mr. Penzotti took this over some years ago he managed to wipe off a debt of 11,000 pesos (nearly \$3,000) and put the business on a paying basis. Progress has been made with publication, some fifty books having been turned out in the last few years. Lack of funds alone is holding up the publication of some ten manuscripts now ready. Books can be published in Buenos Aires at about half the cost in the United States and this fact should be borne in mind for Spanish publications. The same is true, of course, in Brazil. A moderately priced book such as a dollar translated into Argentine or Brazilian money becomes almost prohibitive. (At the current rates of exchange two months ago, a book priced at a dollar in the U.S.A. would cost 4.75 Argentine pesos and 22 milreis in Brazil.) Moreover, many of the members of our churches in Latin America are of very moderate means. The vast majority of books are published in paper covers in these countries, and this tends, of course, to keep prices down.

As to the kind of books needed competent observers say there is a special need for children's literature, that is, books, novels, biographies and magazines of a religious and moral character. A retired layman, who is giving all his time to literature emphasized the need for republishing good

books now out of print, for tracts and for young people's literature. There seems to be complete chaos, and lack of co-operation in the matter of tracts. Nobody knows what anybody else is doing in some other part of the continent. The layman referred to started editing a children's magazine at the beginning of this year and he is sending 6,000 copies to twenty countries already.

The manager of the Aurora Publishing House has demonstrated that people are hungry for religious reading matter. After touring the towns and villages for two or three weeks he returns to Buenos Aires, having sold perhaps three thousand pesos' worth of books. In a small town near Rosario he gave a lantern lecture in a rented hall and at the close of his lecture announced that those who wished to contribute to the expenses (35 pesos) could do so as they went out. The people gave 50 pesos. Later on a commission waited on him in his hotel and asked him to give a lecture for the better class people. They paid his hotel expenses and gave 100 pesos to cover expenses of a hall.

Everything points to the fact that there is a great opportunity for the sale of Christian literature in Latin America. We need the right kind of literature and the right kind of men to distribute it. If we could only distribute what is already available it would stimulate both publishers and writers. It ought to be possible in some countries for different churches or denominations to join together in employing an evangelist to travel with a coach full of literature and combine evangelism with the sale of books. Apart from the initial outlay of the vehicle the sale of literature would probably provide enough profit to cover salary expenses. Nearly all South American countries have embarked in recent years on road-building projects and many areas are now accessible, that could not be reached by road years ago.

### *Social Work of the Church.*

In the River Plate area I was impressed with three notable pieces of social work. First, the Boca Mission in Buenos Aires. The splendid new building is situated in an industrial area with a dense population of 100,000 to the square mile. If one were to give a list of all the recreational, social and educational activities, it would be a very long one. There are fifty meetings, classes and clubs each week. There is free Kindergarten with 200 children, a Sunday school with 400, and a Daily Vacation Bible School with 200. The second piece of work was El Alba, a home for orphans and children of abandoned homes. There are over three hundred children in this home which is part of the philanthropic school system started by William C. Morris. The third social work is in a place called Cerro across the river



from Montevideo. It is the House of Friendship. Here is a church at the centre as in the Boca Mission, and many helpful activities for an industrial population. This and the Boca Mission are run by the Methodist Church.

### *A visit to Rosario.*

Dr. Mott by a special donation, made it possible for me to stay over an extra week in the Argentine, and part of this time was employed in a visit to Rosario, some four hours by train from Buenos Aires. In just over twenty-four hours I spoke at six meetings. About sixty people from most of the denominations in Rosario were brought together and an address was given on the need for co-operation. Among other things I urged the holding of regular meetings of all denominations for prayer and discussion of common problems. A Baptist missionary offered his home for the first of these meetings.

Another meeting was with a group of over fifty Sunday school teachers from eight Sunday schools. A more earnest group of teachers it would be hard to find. After an address on Sunday school problems there was a discussion concerning the needs of the work, of which the following were stressed: 1) Although individual schools in some cases may be well-organized, there is a need for a Central organization. 2) They need to know what material is available for Sunday schools. 3) The workers would welcome a visit from Dr. Knapp,\* not so much to teach new methods, important as they are, but that he may bring fresh inspiration, give a new impulse to Sunday school work, and focus the attention of the Church on it.

### *The Lima Youth Congress.*

For a number of years there has been a growing desire on the part of youth groups all over Latin America to know each other more, to share their common problems and to manifest spiritual unity at a time when divisive forces seem to threaten every phase of human life. The idea of a Latin American Evangelical Youth Congress seems to have germinated in different parts of the continent simultaneously and after postponement for a year, plans are now well advanced for holding it in Lima, Peru, during February, 1941. While in Rosario I was able to see something of the great amount of correspondence which has been carried on by the organizing center and the different youth movements all over the continent. Difficulties of many kinds have been surmounted. Indeed, nothing seems too difficult for people with faith and enthusiasm like Dr. Lurá Villanueva and his

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\* Dr. Knapp is General Secretary of the World's Sunday School Association.

wife. The chief difficulty, of course, has been the financing of the Congress. Measures have been taken to secure funds for propaganda and office purposes but the travel of delegates is the biggest item for which money has to be found. The estimate of expenses is as follows:

For propaganda, office, etc. ....	\$ 250
Travel of delegates .....	4250
Travel of invited guests .....	500
<hr/>	
Total .....	\$5000(American money)

Of this it is estimated that \$3,000 can be raised by the various youth movements in the Latin American countries, leaving \$2,000 still to be raised. Naturally the work has been done through the youth movements in the various countries and, in some cases, their organization has been greatly stimulated by the prospect of attending the Congress and the need for drawing together. The young people of each country have a right to a minimum of three delegates, besides one for each ten societies. If there is a National Federation the nominations will be under its control. The subjects to be discussed at the Congress are:

1. Spiritual life and how to cultivate it.
2. The participation of Youth in the spread of Christianity.
3. The world of today and Christian youth.
4. Christian education: in churches and schools.
5. Evangelical literature.
6. Co-operation and interdenominational relations.
7. The problem of the Indian.
8. Organization of Latin American Youth.

Most of the Latin American countries will be represented at the Congress and a number of missionaries and other leaders will attend. Undoubtedly, if the Congress is rightly directed and controlled it should strengthen greatly the evangelical youth movement throughout the continent. The interchange of experience and points of view, the contacts among the delegates themselves, the seeking of light on the many problems confronting youth today, should mean a great deal for the growth and strengthening of the work of the evangelical church in Latin America. This is the first time such a Congress is being held in South America and the Committee on Co-operation in Latin America would do well to ponder over its significance and possibilities. Christian youth is on the march towards a better, a nobler, and a more Christian world. They have chosen as their motto on



this occasion: With Christ, a New World. Older Christians must view with sympathy this great quest.

## Uruguay

*LIKE* the Argentine, the republic of Uruguay has a large urban population. Of its two million people some 700,000 live in Montevideo, the capital. Uruguay is a small but an enlightened, democratic nation. Its social legislation is one of the most advanced in the whole continent. In times gone by the Uruguayan people reacted strongly against the Roman Catholic Church and atheism and agnosticism were popular creeds. Recently, however, there has been reaction and the Roman Catholic Church has recuperated some of its former power. Uruguay now has a representative at the Vatican and there is a papal nuncio at Montevideo. The Church is also seeking to invade the schools and to secure a government subvention for its own schools. A well informed missionary told the Conference that there are signs that the Roman Catholic Church is supporting those elements that are working for a totalitarian state in Uruguay.

Formerly Uruguayans, with their ardent liberalism and anti-clericalism, failed to distinguish between the Roman Catholic Church and the Evangelical Church. In the last fifteen years a change of attitude has taken place. Intellectuals, students, workers and even social agitators, are beginning to distinguish between Catholicism and Evangelical Christianity. It is now possible to speak about the Gospel to a politician, a professor, or an intellectual and they will listen with interest. The attitude of polite, tolerant scepticism has given place to interest and a spirit of inquiry. This is due, among other things, to the example and influence of Evangelicals themselves, to the chaotic times in which we are living and the growing feeling that materialism is bankrupt, and to the influence of Christian lecturers like Dr. Mackay, Dr. Howard, Dr. Barbieri and others, as well as to apologetic writings.

The principal Evangelical Churches or societies working in Uruguay are the Waldensians, Methodists, Baptists, Salvation Army, Brethren and Lutheran. There are English-speaking congregations of Methodists and Anglicans which meet in beautiful new buildings. The stained glass windows of Emmanuel Methodist Church are exquisitely beautiful. Besides these

there are, Christian Scientists, Adventists, Russellites, Theosophists, Spiritualists and Ramsoulists.

Special mention should be made of the fine work being done by the Y.M.C.A. and the Continental Committee which has its office in Montevideo. The secretaries of both these are consecrated young Uruguayans who are deeply interested in the development of the spiritual side of the association work. The secretary of the Y.M.C.A. conducts a weekly Bible class and series of lectures on religious themes are given by prominent evangelical leaders from Uruguay and the Argentine.

No special conference was held with Christian workers as a good number went over to Buenos Aires to attend the joint Conference there. But Dr. Mott delivered a number of lectures in the University and the Y.M.C.A. which were well attended, although during those few days the people, and especially the students, were stirred up over international events preceding the capitulation of France. Dr. Mott and your secretary preached to large congregations on the Sunday. A fruitful hour was spent with leaders from different denominations when time was spent sharing burdens and hopes under the inspiration of a message from Dr. Mott.

A meeting was held in the Y.M.C.A. building with some fifty or more Evangelical students and plans were made for the formation of a Student Christian movement. The leader of this group is a physician who attended the Amsterdam Youth Conference.

## *Brazil*

*B*RAZIL is a land of great dimensions, of growth, vitality and exuberance. Its dimensions are as staggering as its potentiality. Larger in area than the United States, it touches every South American country except Chile and is almost equal in extent to all of them. Its population, estimated at 45 millions is doubling itself every 23 years. The potential population, according to the League of Nations statistics is 900 millions. São Paulo, an inland town, with a million people, is the greatest industrial center in South America, and the rate of its growth is only second to that of Los Angeles. A new house is completed every eighteen minutes.

Vitality and exuberance are seen in many aspects of Brazilian life. In

vegetation, language and even in currency. The unit of money is the milreis, or, a thousand reis, which is worth a nickel. As the Brazilian spends hundreds of reis for a postage stamp, or a thousand for a down-town bus fare he has the sensation of abounding wealth, which is somehow related to the potential resources of his country.

The Evangelical Church can also be characterized by the same concepts of dimensions, growth and vitality. If one includes the German evangelicals in the South of Brazil, it is estimated there are a million evangelical Christians in the country, that is, more than half the total for the whole of Latin America. This community is doubling itself every seventeen years and it is said that in any congregation ten per cent of the members are always new members. Efforts have been made to compile accurate statistics but I was told that it was a difficult task because of the great distances and the rapid growth of the work. When the figures were completed they were out of date.

The challenge to the Christian forces arises from two factors: 1) The rate of increase of the evangelical community must be greatly accelerated to catch up at all with the estimated increase of population. Supposing the population of 45 millions, instead of doubling itself in the next twenty-three years is slowed down to a fifty per cent increase, making a total of about 67 millions, it will still outstrip enormously the growth of the evangelical church at the present rate. 2) If the substantial gains made up to the present could be capitalized, and made the basis for a great intensification and extension of the work, then Brazil could be a tremendous force for the evangelization of the rest of South America, and even Latin America. There are, naturally, many difficulties in the way. In the following pages some of these will be raised, but, in passing, let it be said that one of the basic reasons why more progress has not been made is that the churches in the homeland are not aware of the importance of Brazil, of its size, its potentiality and its unutterable need of the Gospel.

### *Conferences with Christian workers.*

A one-day Conference was held with workers in São Paulo and united meetings were held in different churches. Dr. Mott also addressed a group of students in Mackenzie College.

A larger conference attended by 150 delegates (35 missionaries and 115 nationals) from the Federal District and eight states of Brazil, was held in Rio de Janeiro from July 5th to 9th. As in Buenos Aires there was a fine spirit of goodwill, of tolerance of the opinion of others, and a deep earnestness throughout the Conference. Outstanding ministers occupied the



chair for one day at a time, and Mr. Anders, General Secretary of the Evangelical Confederation, took a leading part in guiding the proceedings.

*The Larger Evangelism.* A larger evangelism means four things:

a) A program for the present age and generation, designed to solve problems from within to without, that is, from conscience to conduct.

b) A program of action—the mobilization of all the forces of the Church.

c) A program of action in accordance with present conditions, practical, realistic and commanding the respect of men.

d) A program of intelligent and definite action—with new methods and procedure, adapted to each case and each group.

While the author of this paper acknowledged that Evangelism in Brazil had accomplished much, he said it had the following weak points:

a) Its methods were still the same as those of the early pioneers.

b) Lack of unity of efforts and competition and rivalry among the churches. In some places there are two or three poor weak churches which could easily join together into one good church.

c) False denominational zeal. In the pulpit pastors have a tendency to deal with denominational aspects rather than preach Christ. These aspects are appropriate in the classroom.

d) Lack of adequate preparation of laymen for active evangelization.

The Conference resolved that:

1) There is a need for intensifying Evangelistic work in all Brazil.

2) There is need for strengthening the existing missionary spirit in the Churches, with emphasis on personal evangelism.

3) Efforts be made to improve the moral as well as the spiritual conditions of church members.

*An adequate program of Christian Literature.* There is already a quantity of literature available, but it is not being used. Steps must be taken to foster the habit of reading among the people and to solve the problem of distribution. The principal points of the paper were embodied in the findings as follows:

1) That steps be taken to secure a revision of the Brazilian translation of the Bible, true to the original and in good Portuguese.

2) That steps be taken to prepare a common manual of liturgy.

3) That a Department of Publicity and Propaganda be organized, to promote and co-ordinate initiatives for publications, the writing and publishing of original works, the translation of good literature, the reprinting of valuable books and the distribution and sale of existing books.



*The Vocation and preparation of Christian workers.* The Brazilian ministry has been drawn mainly from the humbler classes of society. There are some outstanding men in the Brazilian ministry but they have achieved success in other callings. There are many families of good social standing in the Evangelical Churches, but from these preachers do not come, as a rule. The reasons for this are:

- a) The ministerial career demands sacrifice and offers few advantages.
- b) Under present conditions the ministry does not attract men, especially when there are so many counter-attractions in a world of scientific expansion and progress.
- c) Doctrinal emphasis, dogmatism and narrow sectarianism do not draw young men into the ministry.

In the cities laymen play an important part in the church. Miss Hyde\* informed the Conference that plans were being made for the training of deaconesses, with courses for social service and domestic science, in Bennett College. It is hoped that this will be an interdenominational enterprise.

Special emphasis should also be given to preparation of workers for rural areas which are largely neglected.

*The Economic Basis of the Church.* There was considerable discussion about systematic giving, and especially tithing. A recommendation was made that instruction be given to children of church members as to the importance of systematic and regular giving, with the tithe as a basis.

Dr. Mott gave a very helpful address on the need for more money to carry on the work of the Church and the way to obtain it. He quoted Moody as saying, "Blessed are the money-raisers, because they shall stand next to the martyrs in heaven." Dr. Mott enumerated some of the secrets of money-raising, which he considers as important as soul-saving in the Church.

*A Constructive Rural program.* Work in rural areas has not progressed much according to Dr. Hunnicutt† because of the lack of trained workers, and a lack of special attention on the part of the Church in general. The Church has not yet recognized the existence of this great rural problem in the country. Young ministers dislike working in rural areas because of the lack of educational facilities for their families, of means of transport, and of good housing conditions. A large part of rural evangelistic work is carried on by foreign missionaries, whose support is guaranteed.

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\* Principal of Bennett College, Rio de Janeiro, and a well known educator.

† President of Mackenzie College and a recognized authority on agricultural questions.

Dr. Hunnicutt recommended a) special courses in the seminaries, b) equalizing funds for pastors in rural zones, c) interdenominational conferences to study the rural problem, d) preparing special literature to focus attention on the rural problem.

*Co-operation and ecumenicity.* This paper raised the question of co-operation among the churches, a burning question in Brazil and one which tended to come up in most of the discussions. The author, since elected president of the Evangelical Confederation of Churches, said he was not in favor of organic union, but that in a day when the forces of evil were arrayed against religion as they are today, spiritual union and co-operation were not only desirable but indispensable. He contended that the Church of today worked but did not pray, and prayer was essential to the spirit of co-operation among the denominations. The more acute problems of comity and co-operation were discussed fully in subsequent meetings of the Evangelical Confederation.

### *Dr. Mott's Meetings in Brazil.*

Besides the Conferences with workers in São Paulo and Rio de Janeiro, Dr. Mott was able to reach more or less the same kind of groups that he reached in Buenos Aires. A glance at these groups will convey something of the importance of such a program to the Brazilian evangelical movement.

*The Evangelical Community.* Members of the evangelical churches in São Paulo and Rio had a chance of hearing Dr. Mott when he spoke to crowded audiences, twice in São Paulo and three times in Rio. (In Rio, the meetings were held in the three largest churches, Methodist, Congregational and Presbyterian.)

*Evangelical Youth.* Although it was vacation time, a large number turned out to hear Dr. Mott speak in Mackenzie College. In Rio there was a mass meeting of about 1,000 in the Presbyterian Church to hear a message on "Life with a Purpose."

*Students.* In São Paulo Dr. Mott met with a group of students and discussed the formation of a Student Christian Movement. Further meetings were held in Rio, and a constitution was drawn up by Dr. Ephraim Rizzo of the Y.M.C.A. A similar movement among high school students has been in existence for some time in Brazil under the leadership of Mr. Wilson Fernández. This, it was felt, would not affect, for the time being, the formation of a Student Movement among University students.

*Business and professional men.* Carefully chosen groups of men rep-

representing a cross-section of the thinking and influential classes in the two cities attended dinners at which Dr. Mott gave inspiring and timely addresses. In Rio there were 200 men and women present and the President of the University presided over the proceedings.

*Pastors and leaders.* Dr. Mott met with these groups in a more intimate way when, in each case, there was an interesting discussion of present day conditions in the evangelical work in Brazil. The groups were composed of carefully selected members of all the leading denominations. A résumé of the discussion is given here.

*What are the encouraging signs? (São Paulo)*

1) The hunger and thirst for the Word of God and the tremendous opportunities before us. There are now three hundred people in my Church whom I knew before they were converted. The radical change in their lives can only be explained by the power of Christ to change human life.

2) There are great opportunities for Christian work in this new country. In São Paulo, especially, with its mixture of races, a new people is being formed under new conditions. This gives rise to new ideas, new ideals, new thought currents, and the laying of new foundations.

3) Thousands of families, including that of the speaker, have experienced great changes in their manner of life, in their social and economic situation. That is why the speaker is a minister of the Gospel.

4) I find reason for satisfaction in the increasing number of young men entering the ministry, but even more in the fine quality of these young preachers and in the results we are seeing from their work as they go out to far-distant places. . . . Also the development of young people's work in the Churches. An increasing number are seeking to prepare themselves for larger and more efficient service.

5) In the Protestant Episcopal Church we are rejoicing in the ordination of the new Brazilian Bishop as a token of a new day in our work, placing new responsibilities upon the Brazilian ministry.

6) The Gospel is accepted wherever there are serious evangelistic efforts made.

7) There are some phases of the program of the President of Brazil which offer encouragement and new opportunity. a) The call to go west, and open up new areas. These new communities and areas being opened up do not have the same attitude as the older towns and cities. They are



facing a new life and are ready to hear a message that speaks of a new kind of life. b) The President is speaking a great deal about the valorization of man. This raises the question of how it can be done. Christ can remake men and make them of more value to themselves, their families and their country. c) We still have religious liberty under the present government.

*What are the discouraging things? (São Paulo)*

1) Our program of Evangelism, calling for more literature and incurring other expenses, is limited by financial difficulties. In my own work we have 2,500 people who have expressed their desire to receive literature but we cannot prepare it owing to lack of funds.

2) Brazil is a new country and has all the limitations of a new country, though it is potentially rich. Ignorance, superstition, vice, etc., could be done away with if we had the leadership large enough and sufficiently prepared. The number of workers is very small compared with the tremendous needs.

3) One of our greatest burdens is the need for Christian work among students of the Universities and Institutions of higher learning.

4) I have these questions constantly in mind: a) Why don't they send more missionaries to help us to evangelize the new areas that are growing up overnight, and more money to help us produce the literature we need? b) The ignorance of our people is very great, especially in the far-away interior. c) The Government cannot satisfy the educational needs of the people.

5) There are three things which cause me anxiety: a) The thing that has already been mentioned, the lack of workers. In the Methodist Church, last January, we estimated we needed forty more preachers to fill the places where we should have men right now. This does not include work in new places. A calculation of what we think we may expect in the way of graduates from the Theological School indicates that we shall have only one man instead of the eight we need during the next ten years of normal growth. b) Our efficiency is impaired by not making use of all our resources, by lack of co-operation and a plan worked out by all the churches. c) Lack of union, that is, a willingness to join in a definite program of co-operation. We have a splendid machine for co-operation but it is working at about 20% of its efficiency. The Secretary of the Confederation, Mr. Anders, could do much more if he could get out among the churches.

6) The power of the Holy Spirit is our greatest need. With a more



complete dedication to Christ a relatively small group could revolutionize Brazil.

*The next steps for the Evangelical Church in Brazil.*

Dr. Mott entertained a group of twenty-five Brazilian preachers and North American missionaries from the different denominations. Professor Charles G. Fenwick, member of the Executive Committee of the World Alliance for International Friendship through the Churches, and United States representative on the Neutrality Commission meeting in Rio, was specially invited to address the gathering on world friendship and peace.

Afterwards each person was asked to state what he considered were some of the next steps to be taken in the Evangelical work. Here is a summary of their replies.

1) We need to train lay workers for Sunday school and general Church work. In order to prepare for a new day we must have schools to prepare workers in Religious Education.

2) We need elementary training for rural groups.

3) Evangelistic campaigns as in the States.

4) The three Presbyterian bodies are in the process of forming a Board of National Missions which will send Brazilian ministers to the untouched regions in the interior.

(The Baptists already have their Board of National Missions which supports ten men and women and has churches and schools.)

5) We should hold more retreats and conferences for Bible study, etc., in places like Humuarama.\* It seems difficult to get people out of the cities.

6) The training of evangelical secondary school teachers. All teacher-training is in the hands of the Government. The Methodist Mission has eleven secondary schools and plans to have a Junior College in its northern section work.

7) Literature. For young people, magazines and devotional literature. The Committee on Co-operation in Latin America should be a kind of clearing house for literature to be used in Brazil.

8) We need Bibles in German and Portuguese. We sometimes wait one or two months for Bibles.

9) Our greatest problem is the rural population, that is, 70% of our people. We need an adequate plan to evangelize a certain area, as a demonstration. There is a great need for medical work in the interior.

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\* Center for retreats among the hills.

10) Literacy campaign. The diffusion of the Bible and special literature for adults just learning to read. Improvement of their intellectual and social level.

11) Evangelism through Christian Education programs is most necessary and to make it effective we must do more to train the teachers of the Sunday schools and other organizations. We need a larger emphasis on the preparation of layworkers, through training classes and institutes. We should have some highly trained men to do this work and better literature. Mr. Anders, secretary of the Evangelical Confederation and also of Religious education, could do more of this if he were released from some of the routine work which ties him down to his office. The Methodist program could be made available for others if Mr. Anders had more time for this co-operative work.

12) We need an expert to help us with our broadcasting programs. Six denominations, including the Baptists, co-operate in an evangelical radio program every week, but it does not reach the entire country and seems to be interrupted by other stations. There is only one phonograph record with hymns available in Portuguese (Hark! the Herald Angels Sing! and Silent Night). Could not the Committee on Co-operation in Latin America get the Columbia or Victor people to have some ten or twenty records made with hymns in Portuguese to be used in radio programs and sold to the public in general? We should also like a record of a speech by Dr. Mott for radio work.

### *The Evangelical Confederation of Brazil.*

This Confederation was created in 1934 through the union of three co-operative bodies—the Evangelical Council of Religious Education, the Brazilian Committee on Co-operation and the Federation of Evangelical Churches of Brazil. Fourteen bodies contribute towards the support of the Confederation, among them C.C.L.A. and the Council of Religious Education. Three men have rendered conspicuous service as secretaries of the Confederation, Dr. Erasmo Braga, Rev. Epaminondas Amaral and Rev. Rodolfo Anders. In recent years, owing to lack of funds, and cuts in the appropriations of the C.C.L.A. and the World's Sunday School Association, Mr. Anders took over the secretaryship as well as that of Religious Education which he then held.

### *Confederation meetings*

On July 10th, the day of Dr. Mott's departure from Brazil, an enlarged meeting of the Confederation was called. Dr. Mott gave a message and

there was a discussion on the question of co-operation. Your secretary was also asked to address the meeting.

The following day I attended a meeting of the Council of Religious Education, on July 12th the biennial meeting of the Evangelical Confederation of Brazil, and on July 23rd, the day before I left Brazil, a meeting of the Executive Committee of the Confederation.

### *The Council of Religious Education.*

The work of this council is of great importance to the evangelical movement, and especially the Sunday school work. Curriculum material is prepared under the secretary's (Mr. Anders') direction. Last year a magazine for Sunday school teachers was started. Mr. Anders has just finished the manuscript of a book on the organization and administration of Sunday schools. In the last two years three institutes for lay workers have been held. In 1938 a Department of Youth was created as part of the Confederation. It sent two delegates to the Amsterdam Youth Conference last year.

### *Biennial Meeting of the Confederation.*

The reports presented by the executive secretary and the chairman of sub-committees revealed the vital contribution the Confederation is making to the Evangelical movement in Brazil. As a matter of fact, the work of the Confederation has grown so much in recent years that the secretary's health is now seriously impaired.

When the time came for the election of officers for the next two years, there was some discussion at length arising out of the resignation of the secretary, Mr. Anders, who, as has been pointed out is doing the work of two men as secretary of the Council of Religious Education and of the Confederation itself. The following two points were emphasized in the discussion (endorsed by a written statement handed to me by a leading layman): 1) Whereas Mr. Anders could make a great contribution to the whole evangelical movement and foster co-operation among the churches by spending part of his time traveling in the country, especially in the interior, he is unable to leave his office owing largely to routine work. 2) Due to this pressure of work Mr. Anders' health has suffered considerably, and recently his breakdowns have been all too frequent. He needs an auxiliary secretary.

The chief difficulty is a financial one. As Mr. Anders himself explained it to me, they seem to be caught in a vicious circle. If he could only get out among the churches, they would come to appreciate more the work of the Confederation and support it more financially. But in order to do this they need funds.



The Confederation appeals to the C.C.L.A. for financial aid. Their needs at the present time are: 1) For an auxiliary secretary—\$450 per annum. 2) For travel—\$250 per annum. 3) For Sunday school publications—\$1500. Of these publications, two are ready—"A Study of the New Testament" and "The Art of Telling Stories," while two are almost ready, "A Study of the Prophets" and "A Manual for Rural Schools."

Mr. Anders is doing a fine piece of work. For ten years now he has worked with the Confederation, building on the excellent foundations laid down by Dr. Braga. The written statement by the layman already referred to contained these significant words: "If we do not wish to see repeated what happened to Erasmo Braga, who, after overcoming the resistance to the very idea of co-operation, succumbed, we must give Mr. Anders an auxiliary secretary, who could take his place during his absence."

If it were possible to have Mr. Anders come to this country for a period of six months, to improve his health and at the same time to permit him to make special studies in Religious Education, it would be a highly multiplying thing for the work in Brazil.

The Sunday School movement, with which Mr. Anders is in touch, is growing rapidly in Brazil as the following figures will show. In 1936 there were 3,412 Sunday schools in Brazil—an increase of 1,136 over 1932. The number of pupils was 166,164 in 1936 an improvement of 48,322 over 1932. (It is estimated that at present there are 200,000 pupils in the Sunday Schools.)

Another important item which was discussed in the biennial meeting of the Confederation was the question of comity and co-operation among the churches. For some years now this has been a live issue due to the remarkable growth and vitality of the work. Most churches cannot keep up with the demand for more men in the interior. Difficulties have arisen from time to time between the Methodists and the Presbyterians owing largely to different methods of working and a difference of opinion as to what constitutes "occupied territory." The Presbyterians work with small groups over a wide area, until the time comes for them to send pastors to found churches serving a number of such groups. This process is, of course, a long one. In the meantime, the Methodist Church may have repeated petitions from groups in that area who are impatient of the long process, and wish to have a pastor sent immediately. According to the Methodist way of working, this area is not "occupied" and, if a man is available he is generally sent.

At the biennial meeting a document called "Modus Vivendi among



churches and missions" was presented and discussed. It was referred back to the Ecclesiastical Commission of the Confederation for Modification. The *Modus Vivendi* would come into operation January 1, 1941.

### *The National Churches.*

The distinctive thing about the Evangelical movement in Brazil is the national character of its churches. Owing to the early nationalization of the movement the Protestant churches have found it easier to approach the middle classes than in other South American countries, where enemies have sown the idea that Protestantism and imperialism are one and the same thing.

The principal national churches in Brazil, in order of strength, are: Baptists, Presbyterians, Methodists, Independent Presbyterians, Congregationalists, Episcopalians. If the two Presbyterian bodies were considered together they would constitute the largest denominational body.

The Rev. J. L. Kennedy went to Brazil in 1880. He and Dr. Tucker, who went out in 1886, together with Mr. Lee are the three veterans of the Methodist work in Brazil. In conversation Mr. Kennedy told me when he went to Brazil sixty years ago there were only 80 members in the whole Methodist Church. Today there are 23,710. During the last ten years over 8000 members have been added and the number of Sunday school scholars has increased from 16,000 to over 25,000. The Methodist Church has developed a strong youth movement and has planned a "Crusade of Methodist Youth" for five months beginning September, 1940. A definite program for these months has been carefully arranged with chosen topics and speakers and it is hoped that they will be able to cover the entire Methodist field. The Methodist Publishing House in São Paulo is doing a fine piece of work, especially with young people's literature.

I had the privilege of visiting two outstanding Methodist institutions, Granbery College and Bennett College, where I spoke to fine groups of boys and girls. Granbery has over 6000 alumni, among whom are leading and well-known citizens. In the same way Bennett has made an outstanding contribution to Brazilian womanhood and ranks as one of the best institutions of its kind.

The Presbyterian Church has also had a remarkable growth. In 1888 the Northern and the Southern Presbyterians united to form one synod. This was one of the earliest church unions on the mission field. With institutions like The American School in São Paulo (founded 1870), MacKenzie College in the same town, and the Gammon Institute in Lavras, the Presbyterians have made a notable contribution to the national life of the

country, as well as the evangelical movement. They helped to shape the educational system of the republican government when it was set up.

Gammon Institute is to the Presbyterians what Granbery is to the Methodists. Both are situated in small towns and draw their pupils from all over the country. Besides its Primary, Secondary and Commercial departments Gammon has a splendid Agricultural School recognized by the state. Some idea of the contribution to the evangelical cause may be gained from the fact that thirty-four per cent of the Presbyterian ministry have gone through Gammon Institute.

I had the privilege of speaking to groups of boys and girls in Ward College (Buenos Aires), Granbery, Bennett and Gammon Institute and I was impressed by the wonderful opportunity presented by the responsiveness of these young people.

As I was being driven through the coffee country in the State of Minas, Dr. Baker, President of Gammon Institute told me a great opportunity for the Gospel was to be found on the coffee plantations. If evangelists of the right type could visit these coffee planters, spending a few days in conversation, and perhaps giving lectures with slides, to the work people in the neighboring village, they would find a ready response in many instances. Such people are not subject to the attractions of the cities, and life has a different tempo. Once a coffee planter has become interested in the Gospel his influence with the workers on his plantation would be very valuable. I understand that the Presbyterian Church is doing this kind of evangelization in the north of Brazil.

The Congregational Union, with its four fields, Portugal, North, Central and South Brazil, owes a great deal to its founder Dr. Kalley, through whose personality was communicated the spirit of British nonconformity. The Union has always been a national movement and provides a striking example of how much at home the Protestant movement is on Latin American soil. It was significant that the recent Conference with workers was held in the church founded by Dr. Kalley. In this present month of September the union of the Congregational Church, the Christian Church of Brazil and the Unevangelized Fields Mission will be effected and will constitute the first real Church Union in Brazil.

The Southern Baptists are the most numerous of all the denominations. During the last twenty-five years the rate of growth of the Baptists has been the highest of all the six old denominations. Educational work has been conspicuous in the Baptist program and the Baptist College in Rio is one of the largest and most valuable pieces of property owned by

Protestants. The Baptist Publishing House occupies a splendid new building in the capital and contributes to the growth of the Church and the Sunday school.

*Interdenominational projects.*

1) Just outside the city of São Paulo a remarkable piece of co-operative work is being done in an institution which bears the name of the first ordained Brazilian minister, José Manoel da Conceição, a converted priest. In 1939 there were 16 young women and 76 young men drawn from the Presbyterian, Independent Presbyterian, Methodist, Congregational, Episcopal, Baptist and other denominations. These students come from different parts of the country for a two or three years' course. It was found that there were a number of worthy young men who felt called to Christian work and even the ministry but who lacked the necessary educational background. The J.M.C., as it is called, provides pre-theological courses for such and is bridging the gap between lack of academic qualifications and seminary work. During my visit to the institution I was introduced to a student who was converted while in prison doing a term of six years for theft. His radiant happy face was sufficient to show what a change Christ had wrought in his heart and life.

2) Another notable piece of co-operative work that was brought to my notice was the work of the Cayuá Indian Mission. Through the instrumentality of the Brazilian Committee on Co-operation three denominations, the Presbyterians, the Independent Presbyterians and the Methodists, formed a society to evangelize the Cayuá Indians. The staff includes evangelists, a doctor and a teacher and it is proposed to build a hospital in the mission.

3) A third co-operative enterprise is the Association of Evangelical Schools, formed in 1915. This is the largest educational organization in the country and has its office in Bennett College in Rio. Being in the capital it is able to represent evangelical schools in official matters before the government. It holds an institute each summer when leading educators are asked to speak to delegates.

*Other visits made.*

I visited the two Bible Societies, the *American Bible Society*, in the Bible House which is also the center for the Evangelical Confederation, and the *British and Foreign Bible Society*. These two societies had a circulation of over half a million copies of the Scriptures last year, one of the largest, if not the largest in the world. The work of the Bible Societies, in any country, is al-



ways inspiring, but particularly is it so in Brazil. As education advances and the number of illiterates is reduced, I predict that the work of Bible distribution will increase enormously and will contribute greatly to the advance of the evangelical movement as a whole.

*The Instituto do Povo* (People's Institute) was founded by Dr. Tucker in 1906 and is the only one of its kind in Brazil. It serves nearly 900 children of the underprivileged class and has given a number of men to the ministry.

In Rio de Janeiro Dr. Tucker is now giving most of his time to Social Action of the Methodist Church. Some good literature on the subject has been written by Dr. Tucker, Dr. Barbieri (now in the Union Theological Seminary, Buenos Aires) and others. Through the Board of Social Action efforts are being made to stimulate the study of social problems throughout the church. This Board is also co-operating splendidly with the Education and Propaganda Department of the National Board of Health in the free distribution of literature on first aid, on all kinds of diseases and epidemics. As soon as word comes in from any part of the country that such and such advice is required Dr. Tucker gets in touch with the Health Department and they send over thousands of copies for distribution.

*Father Rohden* is a Roman Catholic priest who gives all of his time to writing. He manages the publishing house which he founded. My interest in seeing him was on account of his books, and particularly his translation of the New Testament which is now in its third edition. He gave me copies of some of his books. The titles themselves are interesting: "Paul of Tarsus," "The Poetry of Jesus" (a study of the parables); "The Problem of the Spirit," "Why Catholics should read the Bible," "Our Master," textbook for schools based on the gospel narrative.

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As I have tried to set down impressions and record the testimony of Christians, in the foregoing report, my mind has gone over the scenes visited in the three countries and in my imagination I have seen the faces of many earnest Christian people I was privileged to meet during those weeks. One's heart is full of gratitude to Almighty God for the glorious work that has been accomplished in His name, for the sacrifice and devotion of countless men and women who, during the past decades took the Gospel to South America, for the faith and vision of the Church at home that sent them out. Hundreds of thousands of dollars have been poured out in these lands



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with no other object than the establishment of Christ's Kingdom. In Brazil, more than in any other South American country, a strong, national church has grown up and for this we must thank God also. Some weeks ago I met a veteran missionary who has been over fifty years in Brazil, and who along with Dr. Tucker and Mr. Kennedy makes, perhaps, the most remarkable trio on any mission field. A friend told me that some years ago he was very much concerned about the nationalist spirit in the Brazilian Church. The Brazilians seemed to be taking things into their own hands. Suddenly, one day, the thought came to him that this was just what he and his fellow-missionaries had been working for—the formation of an indigenous church. Now, in the evening of life he rejoices in the growth and vitality of the Brazilian Church. Let the Church in this country also rejoice over the extension of Christ's Kingdom in the Brazilian Church and also seek to strengthen those forces that make for co-operation among the churches in all these lands.

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1940

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